



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The fundamental plan of the book is to indicate the contribution of poetry to the religion of the Greeks, and then the contribution of philosophy. To accomplish this purpose, Dr. Adam reviews the poetry of Greece from Homer to Sophocles, somewhat as Zeller does in his *Pre-Socratic Philosophy*, but with a freshness and vigor which betokens the independent scholar. While Zeller's own work, together with practically all standard interpretations of the period, including many monographs, are freely referred to, one feels the touch of a master of Greek literature in this new exposition of the subject. Especially interesting are his chapters on "Orphic Religious Ideas" and on "Pindar." Still further, the contribution of this field to philosophy, or better to some of the topics elaborated by later Greek philosophers, such as Plato, is brought out clearly and justly.

The treatment of the field of philosophy from Thales to Plato is equally fresh and vigorous. The debt which this part of Greek literature owes to poetry and to religion is made very evident, while the reaction of this type of thought upon religion is no less clearly shown. Oftentimes Dr. Adam differs from the leading historians of Greek philosophy in his interpretations, but usually the reasons which he offers in support of his positions are in the main convincing. Especially good is his handling of Anaxagoras and his conception of the *Nous*, the Age of the Sophists, and Euripides. To Plato he devotes most space (in all five lectures), and while presenting his cosmological doctrine, elements of asceticism, and theories of education and of ideas, he not only shows the source of many of Plato's views in the earlier Greek thought and religion, but also points out striking similarities between these conceptions and elements found in Paul and other New Testament writers, to say nothing of others who molded the teaching of the early church. In most cases, Dr. Adam does not state positively that a definite platonic influence is to be traced in the New Testament, but the inference from the parallels which he gives is very plain and apparently justified. The clearness of style and breadth of vision which the author evidences in his own field, to which he rather strictly confines himself, and his tactful but strong presentation of the results of his studies, commend the book to men of various tastes and interests.

GREGORY D. WALCOTT

HAMLINE UNIVERSITY
ST. PAUL, MINN.

THE BULWARKS OF BELIEF

President King is one of the great interpreters of the "social consciousness" to itself. The implicated meanings of modern thought-develop-

ments, it is his peculiar province to explicate. The significance for the higher life of the scientific, philosophic, and religious doctrines held today, this is his peculiarly rich province of interpretation.

The present volume¹ is written in the same practical vein as its predecessors. It is indeed an essay in apologetics, aiming to minister to the Christian life as a life. The suggestions offered grow out of psychology, epistemology, and the broader field of philosophy; and they are applied at the various points in Christian experience where difficulties are commonly felt.

The "reality" which the book aims to establish in spiritual things seems to be, first, the rational, reasoned satisfaction of the thinker; second, the *feeling* of confident certainty in the experience of the spiritual facts. Doubtless these two things cannot be held completely apart; but the careful reader will feel that there is some unnecessary confusion here.

The large plan of the book is to deal first with the *causes* of the sense of unreality which is confessedly prevalent. The analysis of this portion of the book is illuminating. The directive principle of the whole treatment is indicated by the following:

If the spiritual life is to be to us a real and recognized power, it must seem, first, an undoubted reality; second, to be knit up with our best thinking in other spheres; third, to have clear significance for life, as appeal and impulse to character, and as bringing enjoyment and enrichment into life (p. 7).

The reader will recognize here, as often elsewhere, some of the root-thoughts of President King's fruitful discussions in "rational living." And if we mistake not, the confusion of the two points above referred to, is in evidence in this passage.

The causes of the "seeming unreality" are shown to be largely misconceptions, and so far they are removable by enlightenment. Further, some of the difficulty roots in the moral life, and disappears with the moral adjustment. Here, too, is a place where practical knowledge ministers to confidence and "reality." But beyond this the author clearly recognizes that the very nature of the spiritual life forbids the dramatic "reality" that attaches, e. g., to the sense-life. Such a sense of reality would defeat the end of moral development. In the large sense the recognition of this very fact forms an apologetic defense of the spiritual. "A purposed seeming unreality of the spiritual" is the theme of one of the most suggestive discussions of the book.

One of the temptations of modern apologetics lies just here. We are

¹ *The Seeming Unreality of the Spiritual Life.* By President Henry Churchill King. New York: Macmillan, 1908. 256 pages. \$1.50.

tempted to make the spiritual facts "scientific" by assimilating them completely to the realm of natural science. The strength and *reality* of religion must ultimately lie in its own distinctive and unassimilable character. The recognition of the *unity* of all experience must not lead to such *identity* that the spiritual loses its *sui generis* character. We must not explain religion by showing that it is something else. The "unreality" of the spiritual life cannot be completely exorcised without eliminating the element which constitutes it spiritual. President King reveals a sane sense of proportion and propriety in his argument, and a like sense of the limitations of his argument.

In the second or more constructive portion of the book we have the amplification of the principles which came into view in the first part. There are, in successive chapters, very brief discussions of many of the most vital aspects of religious life and doctrine. The theistic problem and the christological both receive suggestive treatment. The whole book in its aim is rather suggestive and fragmentary than complete. The arguments are here in germ. The appeal of the individual themes and chapters will vary with the personal equation of the reader. The chapter on "The Spiritual Life not a Life of Strain" seems to the reviewer a strong and timely discussion. In this chapter, too, we are reminded that better psychological knowledge has administered relief to many troubled lives and emancipated from the tyranny of an old dogmatism. On the other hand it has introduced a new dogmatism in some quarters, so crude and absolute that we must feel that the last state is worse than the first.

It is to be feared that along with this legitimate help that is scientifically grounded, there has been a much larger amount of mere faddism, that has prescribed some fixed mental state—sometimes stated in very religious terms, and sometimes not—as the one effectual panacea for all ills. So far as this is true—and it is quite too true—this means that a multitude are put into an abnormal attitude of mental strain, that is reflected even in the cast of their countenances, and particularly in their eyes, which have something in them quite akin to the hunted look of the insane. Whatever achievements may for the time lie back of this attitude of strain, you are not able to escape the conviction that there is here something, in truth, not wholly normal, not quite wholesome, something allied to the hysterical, that inevitably suggests that the true solution has not yet been found (p. 94).

To many, this diagnosis of present-day religious (?) "faddism" will seem pertinent; and not less pertinent the exposure of the cheap perversions of "psychology."

President King says a courageous thing, and a thing which is a key to his own vital restatement of religious truth, on p. 192.

One is sometimes asked what he does with such and such a line of argument. Well, when a man has definitely abandoned on good grounds a given standpoint, he doesn't do anything with the massive arguments which proceed from that standpoint.

This proposition will serve appropriately to introduce another apologetic work by David Graham, a British barrister-at-law.² This is an epistemological essay written in the spirit and method of the common-sense philosophy, and aiming by lawyer-like analysis to show the irreproachable foundations of knowledge. It is professedly a

development of what is commonly known as the Scottish philosophy, and requires that we shall resolutely follow the guidance of the common-sense whithersoever it leads, and as resolutely refuse to go where it does not lead. . . . The Bedlam confusions of the schools, ancient and modern, have mainly arisen from their failure to observe and conform to the laws of this method: that a consistent and satisfactory theory of knowledge and of life can only be found in, established on, and illuminated by, the dictates and the sanctions of common-sense.

In these sentences from the preface we have a bird's-eye view of the argument. The most stimulating thing about the book is its confidence that it outlines the way of truth. It is a vigorous galvanizing of the common-sense theory of knowledge, exhibited with a fair degree of originality. It will be evaluated according to one's attitude toward the fundamental tenets of the Scottish philosophy.

Of quite another type is Dr. R. F. Horton's defense of religious belief.³ It is a collection of brief essays dealing with essential phases of religious life. The book is rational, devout, and practical. The spirit of modern thinking is taken constantly into account, and the mood of the average man. Christian doctrines are briefly restated in terms of present-day convictions. It does not exhibit the same background of articulated principles as does President King's book, but offers rather a series of concrete treatments of aspects of doctrine. It aims indeed not at a formal scientific apologetic, but consists rather, according to its subtitle, of "answers to certain religious difficulties." It ought to have a ministry where a conservative and yet thoughtful and vital discussion of religious problems in a modern spirit is needed. It is a popular book in the best sense.

HERBERT A. YOUTZ

AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

² *The Grammar of Philosophy: A Study of Scientific Method.* By David Graham. Edinburgh: Clark; New York: Scribners, 1908. 383 pages. \$2.50.

³ *My Belief. Answers to Religious Difficulties.* By Robert F. Horton. Chicago: Revell, 1908. 295 pages. \$1.25.